



Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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NEW SERIES

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BY

NATHAN WHITING.

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CONDITIONS.

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MISSIONARY.

"Go ye into all the World, and preach the Gospel to every creature."

NOTICES FROM THE MISSIONS.

SOUTH AFRICA.

Messrs. Grant, Champion and Adams were about leaving Cape Town, on the 15th of July, on their way by land, towards the country of Dingaan. Dr. Adams had previously visited Graham's Town, about 500 miles east of Cape Town, and collected facts which authorized their prosecuting their original plans substantially. It is not improbable that these brethren may leave their wives at Bethelsdorp, while they visit the chiefain of the maritime Zoulis, and make arrangements for the establishment of the mission.

An account has been received of the journey of the other mission from Cape Town to Griquatown, 635 miles in a north-easterly direction. They were two months in performing this journey. The first hundred miles, for the most part, was through deep sand, in which their cattle suffered much for want of grass and water. Then they travelled about thirty miles through the steep rough gorge of a mountain range. It required fourteen oxen to draw one wagon through this formidable mountain pass. After this they crossed that great barren upland called the Karroo desert. It may give an idea of the nature of the route to say, that to perform this journey with three wagons require the use of not less than one hundred oxen. The members of the mission all enjoyed excellent health, and were as pleased as ever with their prospects.

GREECE.

The Synod of Greece has ordered that the translation of the Pentateuch recently made from Hebrew in modern Greek shall not be used by the clergy in the churches, nor by the youth in the schools.—The ground of this opposition is, that it does not in all respects agree with the Septuagint, which is the canonical book of the Greek church.

SYRIA.

The Committee have authorized the mission in Syria to establish a seminary for preparing native helpers for the missionary work. A printer is needed for that mission, to be sent forth as soon as possible. Miss Williams, destined to this mission, arrived at Smyrna, in the Angora, June 29th. It is expected that two or three additional missionaries, with their wives and a female teacher, will embark for this mission during the present month.

SINGAPORE.

The Committee are about enlarging the printing establishment at Singapore, and sending out another printer. They have also resolved to instruct the missionaries residing there to make immediate preparations for a missionary seminary, for the purpose of rearing native preachers and teachers in the Chinese, Siamese, Malay, and other languages; and where, also, in special cases, young men from this country may be prepared for different stations of usefulness in connection with the missionary enterprise.

Two missionaries are to be sent to Singapore, as soon as the suitable men can be obtained, with special reference to the publication of the gospel, through the press, in the *Malay* language; and another, who shall make it his special object to prepare, print and circulate the word of God and other useful books in the *Bugis* language.—*Miss. Herald.*

From the Sandwich Islands.—We received last evening, from a friend at Honolulu, (Oahu) a letter dated the 7th of June.

The only local news mentioned in the letter is the marriage on the 4th of June, of Sele Haakau (Blazing Star) son of Karaimoku, (son of Wm. Pitt) to the Princess Nehineh sister of the king. This young lady was educated in the family of the Rev. Charles Stewart, while a missionary to the islands. She is well educated, handsome, and accomplished. It has long been subject of deep solicitude with the Ministers of the King to have her married in such a manner as to prevent a war and revolt among the high chiefs of the Islands. Her brother, the King, has frequently

insisted upon marrying her (according to ancient custom) and no doubt would have carried his intentions into execution, but for the horror she always expressed to such a connexion. She has resided most of the time for the last 5 years on a distant island, (Mowee) from her brother.—*Com. Ad.*

The Rev. Mr. Williams, a missionary of the American Board, has communicated to the Sunday School Journal the following instance of the promising effect of truth on the mind of an Indian child, which he addresses to *Sabbath-School children*.

THE CHOCTAW BOY.

BETHAKA, CHOCTAW
NATION, Sept. 11th, 1835. §

My dear children and young friends:

Perhaps you may not dislike to read a letter from a missionary among the Indians of the far distant west. This letter may then be considered as addressed to each dear child who reads it, and also to all who hear it read.

Did any of you ever read about a little Choctaw girl named Tewahokay, who died a little more than a year ago? If so, you will recollect that her situation was extremely poor as to outward comforts, and her body much diseased. But were you not pleased to hear her say, "Though I am afflicted with these dreadful sores, yet may my Father above will pity me as he did Lazarus. O that I might become like Lazarus, who, though he suffered such great distress and died, was carried by angels to heaven and saved." If I mistake not, it was mentioned how she prayed for her brothers and kindred; and that a little before her death, she solemnly addressed one of them, who had stayed far from the fold of Christ. I am happy now, my dear children, to inform you that her prayers for this brother have been had in remembrance, and graciously answered. Yesterday I had the pleasure of conveying him once more to all the privileges of the church; at which time he acknowledged that the exhortations of his little sister had deeply affected his heart.

I will only add concerning this family—the mother of little T., who was so glad that her daughter loved Jesus better than she loved her kind mother, has since gone to join her in the song of the Redeemed; while the aged father keeps on with steady pace in the same "bright path" (as they call it) towards "the country beyond the skies." But, my dear children, my object when I began to write this letter was to tell you something concerning a dear little Choctaw boy, who died a few weeks ago.

He was born in the great wilderness, on the east of the Mississippi river, in the year 1827. His father has only an Indian name, which signifies when interpreted into English, *Kepon killing with it*. Somebody, however (perhaps it was a missionary,) gave to this little boy the name of *Henry Oshokah*.

His parents were ignorant, wild, and wicked, like all other heathens, until a very few years ago. But our blessed Lord and Saviour Jesus Christ sent missionaries into the country of the Choctaws, with his gospel to preach. He also graciously blessed their labors with the influences of his Holy Spirit, upon the hearts of a great many of these poor red people of the forest. Hundreds of the aged and the young began to call upon the name of the Lord Jesus—that same great and glorious Saviour whom you hear preached—and to whom I hope you all do pray. Little Henry's parents gave themselves to God to be his people. And after they came across the great Mississippi river, to find a home in this region, having settled within five or six miles of this missionary station, they mated with this

church. Henry, the oldest son was about six years old at that time. His father has recently been chosen to be an officer in the church.

Nothing very remarkable appeared in this little boy until he was about 5 years old. And, indeed, my dear young friends, it is but little that I have been able to learn respecting him. I was not very intimately acquainted with him. I had noticed him merely as being a remarkably pleasant and healthy child. But why should I withhold from my little readers the few particulars that I have been able to collect? You may, perhaps, think more of, and pray more for, your little red friends in the wild woods, if I tell you something about them.

When Henry was about five years old, his father took him abroad one day a few miles to see some of his friends. On their return home at night, the little son directed his eyes upwards to the twinkling stars, and said, "Father, who made those stars?"

"The great Jehovah, our Father in heaven, made them, my son; and he made all other things."

Little Henry was then silent for some time, and mused as he rode along, upon what he had heard about his Father in heaven. Again he asked, "Did Jehovah make all men?"

"Yes."

Then said he, "Well, it must surely have been He who caused me to be born."

"Yes," said his father, "and if you will be a good child—if you will become his child, you can see God."

"Can I see God, indeed?"

"Yes, if you will become his child, and be truly good you can go and see him when you die."

"But, father, how can I become good?" inquired little Henry with eagerness.

"You must hear and obey the words of God, and never tell lies, nor steal any thing. And you must obey your father and mother in all things."

"Father, do all children do these things? Are my uncle A.'s children good children?"

"I am afraid not, my son; but you ought to be so," said his father.

At other times afterward he used to converse freely with his father about such things, especially when he was from home with him. But while at home, being mostly with his mother, he frequently put such questions to her, in a various manner. His mind seemed to be much on the things of God and eternity. His pious mother instructed him on religious subjects so far as she was able. But, O my dear reader, this Indian woman had never learned to read the Bible and other good books; and she had heard the gospel preached but few times; so that it was but little she could teach her inquiring son, in comparison with what your mothers can teach you.

Little Henry once spoke of an infant sister that had died not long before, saying, "I suppose my little sister May is now in heaven."

His mother replied, "I hope so, because it is said, of such is the kingdom of heaven."

He then asked, "Cannot I go to heaven, mother?—Would not God take me there if I should go up on the top of the house, and call upon him to do so?"

"No, my child, for your little sister did not go there while she was alive. You saw her body put in the ground. It was her soul that went to heaven when she died. So you cannot expect to go there alive; but when you die, if God will take you to the good place beyond the sky, then may be you will see your little sister there."

Henry once attended the funeral of an uncle, who had died in the Christian faith. He was very thoughtful, and when he returned home, asked his mother why the people sang and prayed before they buried the corpse. She told him that it was proper for Christians

to do so when they buried their dead; and because the deceased had been used to pray in his life time. Some months afterward, as he sat musing by the fire side, he suddenly spoke, saying, "I suppose my uncle is now in heaven."

His mother answered, "Yes, I think he is, if he was sincere in his prayers; but if he was not a true Christian, he could not have gone to that good world above."

"Mother," exclaimed Henry, "cannot I too go to heaven?"

"Not when you are alive," said she.

"But, my mother, I wish to go to heaven very much. And don't you think if I should now climb up to the top of the house, and call aloud to Jehovah, that he would come and take me up there, away beyond the sky?"

"No, my son, you must wait till you die, and if the Lord Jesus Christ owns or acknowledges you as his child, he will surely save you in his kingdom."

My dear young friends, let me ask you, have you inquired of your parents how you can become good? Have you, like this little Indian boy, expressed your earnest desire to go and see God? When you have heard your parents, and Sabbath school instructors, or the ministers of God, tell you your danger as sinners, and the way to be saved,—did you, like this little Henry, a poor Choctaw boy, lay up these things in your hearts? One thing I wish you all to remember—it is this: little Henry *had never been to a Sabbath school*; for he lived five miles off and could not attend. He had been to meeting occasionally with his parents, and loved to hear about Jesus Christ the Son of God, who became man, and died on the cross, even for poor Indians. But O how limited was his knowledge in comparison with yours! "My dear child, who art now realizing these lines, do not by your abuse of good instruction, let this little Indian boy testify against you in the great judgment day. Do not let your bible, your Sabbath school, or this letter, which I now write to you from a heathen land, rise up against you for rejecting the counsel of God. But I must hasten to tell you of the latter end of little Henry. He never had any opportunity to attend a school, until I think it was, the last month of his life. A common school was then commenced, five or six miles from his father's residence, and his parents made an arrangement to have him boarded near to the school house. O how gladly did he consent to leave his home, and go where he could learn to read the word of God. How did his full black eye sparkle with delight when he came to my house and obtained a spelling book. And I would here remark, that his very countenance expressed the soft affections—the kind disposition of his heart; and his uniform good behavior seemed to him, if in good will of his school masters, and the love of his teacher.

On the 24th of June, little Henry's father attended at the organization of a missionary society among his people, when he was elected one of the officers. On his return by way of the school, he found his little son quite unwell, and took him home with him. Let us now read an extract from a letter of Henry's father to me, which was written in the Choctaw language. This is it.

TRANSLATION.

"After I brought my son home, the disease came upon him with such violence, that he spoke not one word to any of the family, during a whole day and night. His distress increased more and more. I gave him some medicine, which seemed to have a good effect. But still his illness increased, yea, greatly increased, till towards the second evening. Still I had no expectation that his breath would leave him that night. But when it was quite evening, there seemed to be a change in his appearance. Then he spoke for the first time

since he was taken sick, and quite loud, saying, "I shall never walk again, my feet are quite numb."

"I then perceived some very alarming symptoms, and sent for some of his kindred, who live near by.—They all came, and were present. I pointed to an uncle of Henry, and said, who is this?"

"It is my uncle," said he.

I then asked, pointing to his mother, who is this?

"It is my mother."

He seemed to be quite sensible, and said, "O how is it! Am I going to die?" He soon added, "But there is no one who is to live and not see death. You, all of you who sit here, will soon die." Thus I die."

I asked him, Do you feel sensible that you are dying now, my son?

"Yes, I shall soon die."

"And where do you think you will go to when you die?"

He instantly replied, "Upward," (meaning to heaven,) and soon repeated, "I am going up to the country beyond the skies."

When I heard my little son say this, although my desire had been, O that he may live, I freely gave him up to my heavenly Father. Soon after this he lay senseless for a short time, and then partially revived. After leaning on the neck of his grandma for some time, he exclaimed, "Well—now," (as though he would say, I am ready,) and laid himself down. We all wept. He then said, "Do not weep—I am not yet gone. How ever, when I am gone, you will weep."

Still, as our tears did not cease to flow, he said, "O dear! what then; you will hold me back so that I may not go to heaven?" Then shortly he repeated, "O dear!" and clasping his little hands close together, he said, "I am going."

As he drew still nearer his end, he lay very quietly, and then softly whispered, "I am going—*now*!" and his breath departed from him. Thus this child died at the age of eight years and about three months.

My dear young friends, will remember that this account of the last moments of little Henry, is from his father. He adds a line respecting his own feelings, which I will also translate.

"O, my brother! my desire is, O that I might, while I live, know, trust, [or believe] my heavenly Father, until death; and if my heart be perhaps [or possibly] true, that I may go to see this my child, that is now thus dead and gone from me!"

It was very providentially ordered, that I, though ignorant of Henry's death, should that very day send them a new Choctaw book, just received by mail from Boston, containing biographical notices of pious children. It proved a means of comforting the afflicted parents very much. They have indeed been wonderfully supported under their loss, with the hope that their little son has now indeed gone to the happy world which he longed so much to see.

And now, my dear children, the missionary that writes you this letter, has never seen you, and does not expect to see you in this world. But he wants you to love the Lord Jesus Christ with all your hearts, and put your trust in him, so that you too may all—every one of you—go to that happy place when you die. Then may you meet a company which no man can number, even of children, with angelic faces, who forever praise *Him who hath redeemed them out of every kindred, and tongue, and people, and nation.*

Dear young friends, *from H.*

LORINO S. WILLIAMS,
Sunday School Journal.

CALL FOR ADDITIONAL MISSIONARIES.

In the number for September, it will be remembered that a call was made for sixteen missionaries, two

physicians, and twenty-one school-masters, for the Sandwich Islands. In the letter of Mr. Thompson, and in the preceding notices, it will be seen that three missionaries are urgently demanded, with the least possible delay, for the island of Cyprus; others are needed for the Mahrattas, two of the brethren connected with that mission, having been compelled by impaired health, to leave their work, for some years at least; others are needed for Singapore, and among them two or three to engage in the work of printing and binding books; two or three missionaries are demanded for the Bugis, occupying the island of Celebes; others are demanded immediately for the Malays, and some of the many tribes and nations speaking the Chinese language; missionaries and school-masters are needed for the western and north-western tribes of American Indians. All these are to supply openings which cannot be supplied by the eighteen or twenty missionaries now under appointment, and who are destined to strengthen other missions, or, in answer to other not less urgent calls, are to enter into other new and opening fields. Do not these numerous and affecting calls which the providence of God is bringing to us from the unevangelized portions of the world, urge candidates for the ministry, young ministers, and others, to examine anew the question whether the Lord Jesus does not require their services among the heathen?

It should be anxiously asked, also, whether the churches are making any adequate effort to raise up that greatly increased number of missionaries which we may calculate with much certainty, from the openings which the providence of God is now making and is about to make among the unevangelized nations, will be demanded before young men can be selected, and the ordinary preparations for the ministry can be gone through. The friends of Christ need more forecast, to look forward and form correct estimates of what the Lord will demand of them ten years hence, so that they may provide for the emergency, and be prepared then to do all which their Master will then require. If they fail to do this, they may hereafter find that the work actually pressing upon them must be delayed ten years, while they prepare the instruments which they ought, at that very hour to be using.—*Miss. Herald.*

ANASTASIO.

From the *New York Observer.*

THE NEW REFORMATION IN SWITZERLAND.

[From a travelling correspondent.]

GENEVA, (Switzerland,) August 29, 1845.

I propose to give you in this letter some account of the resurrection of true religion in this city, and in Switzerland generally, which has occurred within a few years.

It is well known to your readers that for a long time previous to the French Revolution, there had been a lax of discipline in the churches, and a deterioration in doctrine gaining ground in this city and a large portion of Protestant Switzerland, which issued finally in a great departure from the fundamental truths of the Gospel. So far as I can learn, these causes are very similar to those which produced such

mournful effects in Massachusetts. The darkness which settled on the churches became more and more dense, until there was not one evangelical minister left in the city and canton of Geneva, and few in the neighboring parts of Switzerland, except perhaps two or three in the canton de Vaud. This was the state of things here in 1810, and even until 1815—except that a little reviving, a little movement began to take place during those five years. It is true, however, that while this gloom was thickening, there was apparently much of the form of religion. A very large portion of the adults were members of the churches, the children were baptized, the four large national churches were filled with people, especially on the days in which the sacrament was administered, as well as on the feasts-days; and the same was true of the parish churches throughout the canton. But the power of religion was gone. The preaching exhibited scarcely any thing but a morality which had no solid foundation. The ministers, though moral and erudite men, were not deeply serious, holy, and earnest in their efforts for the conversion and salvation of souls. Prayer meetings fell into disuse. Family religion, including family prayers morning and evening, became greatly neglected. And the external morality of the people, though far beyond that of almost any city of France, or indeed most cities of the continent, was far inferior to that which existed, when during one hundred years and more, the glorious doctrines of the Reformation prevailed here. The theatre at last gained a footing after long conflict, and relaxed manners and infidelity became very current. Such was, in few words, the state of things, until the dawning light of the era of *Reformation*, which I am about to describe.

The first germs of the glorious revival of religion in this city, may be traced back to a little assembly of Moravian brethren, the last remains of the interesting church which Count Zinzendorf founded here about the middle of the last century. This little band of Christians formed a nucleus, around which those who truly loved the Lord, and "thought upon his name," gathered, and found in their meetings, from time to time, the nourishment which they could not find in the frigid and Christless worship of the established churches. From 1810 they formed among themselves small religious meetings, without ever entertaining the idea of a separation from the ruling church. From 1813 to 1815, the visit of some brethren from abroad contributed much to enlighten their views, still much confused, and to encourage them to go forward with the torch of the Gospel in the midst of the thick darkness which then enveloped this city. Christians from that time came out more openly; their meetings, which from reasons of prudence, had been more or less secret and irregular, were opened to the public. They assembled at first in a room in one of the hotels; afterwards at Rive, whence they were driven by tumultuous scenes; and at length a Christian family gave them an asylum in their own apartments, in the quarter of the city called the Bourg-de-Four, where this church still assembles. At first certain young students of theology who had been converted by the study of God's word, conducted their meetings, particularly Mr. H. L. Empayatz and Mr. Guers, both of whom afterwards became pastors of this little

thick. Mr. E. was refused ordination from the ministers of the established church, because he would not consent to give up these meetings. This compelled them to separate from the establishment, and commence as *dissenters*. The separation did not take place without much reluctance, nor until they became thoroughly convinced that they could not continue to worship (as they did at times) in the established church. Nor did this actual and entire separation take place until August, 1817. On the 23d of that month, the first (modern) evangelical church in Geneva was organized. It is still called the "church in the Bourg-de-Four." At first it was for a short time called the "new church."

Such was the commencement of the dawning light in Geneva. And now God raised up in his providence, a man who became a very distinguished instrument of good to the church of Christ, not only in Geneva, but to a considerable extent in France and Switzerland generally. This was the Rev. Dr. Malan. Mr. M. was then a very young man. He had entered the ministry in 1810, and though not one of the pastors of Geneva, he was in some sort an assistant, and was also one of the regents or masters in the College of Geneva. He was very popular as a speaker, and preached often. For six years his views of religion were like those of the other ministers of Geneva. *Christ crucified*, as the propitiation for sin, led to place in them. He was a gay, fashionable preacher, but wholly destitute of the regenerating grace of God. But in 1816, it pleased God, in answer to the prayers of his dear children in this city, who were crying to him day and night that he would raise them up "leaders" to guide them and teach them, to bring Mr. M. to the knowledge of the truth. This was effected by the *reading of the Scriptures*, and if any one passage was blessed more than another, it was the 2d chapter of the Epistle to the Ephesians. As soon as he began to find the knowledge of it; and he himself was greatly strengthened by the counsels and prayers about this time, of the Rev. Dr. Macne, and the Rev. Mr. Bruen, as well as by those of Robert Hall, a pious layman, of the Baptist denomination, from Edinburgh, who visited Geneva at that time.

The first sermon which Mr. Malan preached after his conversion, was on the doctrine of *Justification by Faith alone*, and it was preached in the Madeleine—the same church in which *Farel* preached his first sermon in the days of the Reformation. This sermon produced most extraordinary sensation, and excited such opposition that he was only allowed to preach once more, I believe, in the Established churches, and that sermon was preached some months after the first, at the great church called St. Peters. A few months afterwards he was cast out of his office as Master in the College, by the civil authorities, and turned, of course, with his wife and three or four children, out of the house which he occupied, and which belonged to the College. These were severe trials to faith, and they were rendered more so from the opposition which his father and all his other relatives, including the one dearest of all to him, made to his course. But it pleased God to sustain him in his efforts to do good in preaching in the villages as long as he was permitted, and in *Frézé*, a neighbor-

ing village in France. Here it was that he and his followers were first called, in the language of the country, *Moïers*, or *Mutterers*—a word of reproach which is now applied in the same way in which the word *Methodist* is sometimes employed by ungodly men in England. Especially was he cheered by the conversion of his beloved wife, who, just at the time when he was turned out of the College, without more than one hundred francs in the world, was brought by the grace of God to the knowledge of the truth. His heart was also consoled and his hands strengthened by the little band of brethren which I have already mentioned as existing at this time in Geneva, and at their meetings he was long a frequent, if not a constant attendant.

When Mr. Malan found that he could not preach in any of the established churches in the canton, he pursued the only course left to him, which was to open a place of worship for himself. This he did on part of a lot of ground on which his dwelling house stood, and which he was enabled to buy chiefly through the kindness of a Mr. Horsley, a pious English gentleman—a nephew of Bishop Horsley—who was at that time at Geneva, and from whom, as well as from his (Mr. H.'s) excellent mother, Mr. M. received much assistance in his efforts to build up the kingdom of Christ. In this little chapel he preached for three years. But in 1820 he found it necessary, in consequence of the place being too small to accommodate the people, to build another and much larger one. This he did in the course of that year, amid many trials, and in view of obstacles which were appalling. This chapel stands on a lot of ground adjoining the old one, in the southern suburbs of the city, beyond the walls. Various donations were made by the friends of religion in England, in Germany, and in France, to enable him to build that chapel, and support his family. In digging the place for the foundation of the chapel, an ancient *Medal* was found, on one side of which was the image of a *Sower* sowing his wheat; and on the other the words *Ex iusta iacum*—from loss comes gain—which might almost be considered as propriae of the enterprise. God raised up friends in goodly numbers abroad for his servant, and smiled upon his labors at home. The preaching of the word has been successful, and a large number of souls have been brought to the knowledge of the truth.

Through the help of the Lord Mr. M., now Dr. Malan, (having received that degree from one of the Scotch universities,) has continued to this day, preaching and writing without ceasing. His writings, consisting of about forty tracts, sermons, &c., would make eight or ten volumes octavo. And yet Dr. M. is only forty-eight years of age. He is a Presbyterian in principle, and is connected with one of the Presbyteries of the Secession Church in Scotland.—On the subject of faith, Dr. M. holds the views which have been entertained by some of the old Scotch divines. He seems to consider *assurance* as being an essential quality of saving faith. On a few other points, it is said, that his views differ somewhat from those of the major part of Calvinists. But he is a sound divine on every essential point, and a devoted minister of Christ. And of all men living whom I have known, I think he is the most sincerely lived by the enemies of the truth, and for no other cause,

as far as I can learn, than his indefatigable efforts in behalf of the truth. For years he has had to bear the brunt of the battle which has been waged against error entrenched in high places, and no opprobrious name, nor means of annoyance has been left unexpended. But thanks to God, who raised up some friends among the magistrates of the city, so that through them protection and tranquility have of late years been generally maintained, although insult is not always wanting even now.

Whilst the Lord was blessing the labors of Dr. Malan, the little flock in the church of the Bourg-de-Four was also increasing in numbers and spiritual graces. The protection, and in some measure also, the confidence of the magistracy was secured. And numbers of the members of this little church were employed, from time to time, in responsible places, requiring in some cases much self-denial, and in all affording opportunities of doing good—such as schools, orphan asylums, prisons, hospitals, &c. Soon the room where they worshipped became too small.—They have enlarged it twice, but it is still too small. If they had the means to build a church, instead of continuing still to worship in an upper chamber, it would be well. But it would require at least fifteen thousand dollars to build one sufficiently large, and this is a sum wholly beyond their means. This little church has three hundred members. They dwell in harmony, are Baptists of the most liberal kind, have the communion, I believe, every Lord's day, and though comparatively a poor people, they have done much to build up the kingdom of Christ. For instance, they formed several years ago, among themselves, a Missionary Society, which sent forth colporteurs, teachers of schools, evangelists, &c., into France and Switzerland. Some of these persons maintained themselves by the labor of their hands, and others received some aid from this little church which had so many other burdens to bear. In this way this church alone has sent forth many laborers of various sorts, probably near fifty in all. Among them was Felix Neff whose memoir is extensively known.

Very recently this church has associated with other dissenting churches in Switzerland, in forming a Missionary Society, which embraces them all. Although the new society is in its infancy, it has sent forth two teachers into France, employs three evangelists in Switzerland, and has sent two or three missionaries to Canada, and two to India, who go out with Mr. Groves, formerly at Bagdad.

This same church of the Bourg-de-Four has founded, and for five years sustained, an institution in which students and other laborers are prepared to go forth into the field. This institution has now several persons in a course of preparation, to become colporteurs, instructors, evangelists, &c. It is on a small and humble scale, but it is founded in zeal and a noble desire to do good.

But I must call your attention to other facts of vast importance. About four years ago, an Evangelical Society was formed here, by the efforts of the Rev. Messrs. Gausser, Galland, and Merle, three ministers of the established church, to promote the evangelization of France, (and for doing which they were ejected from the establishment,) which has already done much. Last year it employed twenty

one colporteurs in France, and five or six evangelists, and circulated a vast number of tracts and Bibles. But the most important work, in many respects, which it has attempted, is the establishment of a theological institution in this city, to train up faithful ministers of the gospel. This it was compelled to do, since, for a long time, the theological department of the Academy, which Calvin founded, has been possessed, and is likely to be long retained, by men who teach doctrines widely different from those of the Reformation. And God has smitèd upon this effort to build up a new school of the prophets. It has two departments, one of which is preparatory for the other. In the preparatory department there is an instructor, who is aided also by the professors in the other. In the theological department, strictly so called, there are five professors, who are excellent men, and fully competent to their work. They are the Rev. Messrs. Merle, Galland, Gausser, Steiger, and Preiswerk. At present, the institution is not in session, it being the time of the annual vacation. But I learn that the number of students in both departments, is 22, several having completed their course with the last session.

Surely these things are in the highest degree encouraging. "What has God wrought!" To his name be all the praise.

But I must add, that in addition to the Rev. Dr. Malan's church, and that in the Bourg-de-Four, a third place for evangelical worship has been opened. It is called the Oratory of the Theological School. It is a beautiful place, capable of holding five or six hundred people, and is well filled. The Rev. Messrs. Gausser and Galland preach here, and through their instrumentality a number of important men have recently been brought to the knowledge of the truth.

In addition to all this, the Rev. Mr. Hartley, a faithful English minister of the established church in England, preaches to a fine congregation of English people, of whom there is always a large number in this city. There is also an excellent minister, who has commenced preaching to the Germans who reside in the city.

Such is a brief view of the revival of true religion in Geneva. In other parts of Switzerland, especially where the French language is spoken, this blessed work has not been much less glorious. In the Canton de Vaud, where, a few years ago, every sort of persecution almost was endured by the friends of truth, the cause of Christ has made great progress. There are in that canton, at present, nearly 100 faithful ministers preaching the gospel, without interruption; and there is every reason to believe that the number of evangelical ministers, in all Switzerland, is at least *two hundred*. Twenty years ago there were very few—perhaps not ten!

I am, &c.

From the *Boston Recorder*.
POPERY.

AS IT HAS BEEN, IS, AND WOULD BE.

Pious laymen must be willing to follow the example of the Litchfield deacon, who has moved three or four successive times to as many different States, and left in each place a church and a settled minister, as the fruits of his own prayers and labors; who, at the age of 80, still walks four miles every week to attend a Sabbath

school, and already reaps rich reward for his fidelity, in seeing around him 13 children and 50 grand-children, nearly all of whom are prosperous and pious.

Intelligent laymen of *this character*, may do as much good, if not more, in some places, than clergymen. They excite less the peculiar prejudices of Western people. They come into closer contact with them, and can send arguments and appeals home to their business and bosoms. Such men must catch the spirit of missions, the spirit of primitive Christianity, and emigrate to the West for the *simple purpose of doing good*. In order to be efficacious, the gospel must be preached by the life as well as the lip, and such are the men to preach it in this way. Without the co-operation of *some* such men, the labors of ministers are rarely very successful. A minister settled in a town in Indiana, where there was not a single professor of religion. He was obliged to board in a Universalist tavern. He labored some years without success. A clerical brother at the East, to whom he was unbosoming his sorrow, advised him not to return to the place, without some pious people to *live*, what he *preached*. He succeeded in obtaining two or three pious families to remove and settle around him; and almost immediately he found his preaching effectual in the conviction and conversion of sinners, and the establishment of a flourishing society. Shall the hands of Moses faint and fall down, for want of Aaron and Hur to sustain them?

Still ministers must *lead* and *mainly* achieve the enterprise of evangelizing and saving the West.

It is by the foolishness of preaching that God has determined to save sinners; and I might add, *sinful nations*. Ministers uniting the clear thinking and sound theological training of New England, with the ardor and practical tact of the West, must go by scores and preach Jesus Christ and him crucified, in the manner of Jesus Christ and his apostles, who "went about doing good," "taught as they journeyed," and "*always abounded* in the works of the Lord"—preach the doctrines of the Bible in the manner of the Bible, whose reasoning is "*Thus saith the Lord*," whose teaching is example, whose illustration is facts, whose imagery is all nature speaking, and whose eloquence is the tears and blood of the suffering, dying Son of God.

And in this respect, let me ask my young brethren in the colleges and theological seminaries of N. England, have you done or are you about to do your duty to the West? The West is the Thermopylae of the second world. Papal and despotic Europe is pouring into it her heretic hosts, to despoil the country of its cherished liberties and its holy religion. And there stands the little Sueton in hand, bold to withstand the assault, and nobly resolved to need it, or perish in the attempt. As they fall, one after another, they call loudly on you to come and fill their places. Our country, alarmed for her freedom, urges you not to refuse the call. The church, trembling for the ark of God, lifts a like imploring voice. Europe, struggling to shake off the yoke of despotism, urges us to guard the pass that leads to the palladium of the world's liberties. A world, dying in ignorance and sin, but just beginning to taste the water of life that flows through the channel of American missions, loads every breeze with its cries of agony, beseeching you not to suffer the fountain of those missions to be poisoned, and send forth streams of death. All earth is interested, and may I not say, all heaven watches with intense solicitude, the approaching struggle. And how have you answered this moving, universal call, as it has been swelling and waxing louder and louder each successive year? I can hardly repress my mingled emotions of grief and shame, when I answer "by despatching two Christian soldiers annually from this college, and three*

from that seminary, &c." And those few perhaps not the ablest and best equipped of your sacramental band. Brethren, have you done your duty to the West!—Ought these things so to be? I speak as unto wise men, judge ye what I say.

Finally, there is special necessity for more *fervent and believing prayer*. Can we believe in the efficacy of prayer, and not pray at such a crisis? Can we believe that prayer moves the Almighty arm, and not wield it in repelling such a foe to God and man?—If there was ever a time when prayer should be made without ceasing, of the church unto God, the present is such a time. If any church ought ever to cry "Help, Lord, for the godly man ceaseth," such ought to be the united cry of the *American church* now.—If our country is saved at all from the *combined attacks* of *Popery* and *Infidelity*, it will be "not by might, nor by power, but by the *Spirit of the Lord*." United, importunate and believing prayer, accompanied by immediate, energetic and persevering effort, and crowned by the powerful, renovating and sanctifying influences of the divine Spirit; these only are adequate to the present emergency. Our prayer should also be humble, penitential—like that of Daniel, confessing our individual and national sins, the sins of the people, deplored those abuses of the riches of divine providence and divine grace, and especially those wrongs done to the Indian and the African, which cry to heaven for avenging wrath; deprecating deserved judgments, and imploring undeserved mercies.

Here then is something for *all* to do, clergymen, and laymen, rich and poor, old and young, male and female. Some can preach, others can teach, some can go, others can give; *all*, *all* can pray. Watch and pray and labor with your might, seems to be the present language of our Saviour; soon he may return and say, "Sleep on now and take your rest, for the American church is delivered into the hands of its enemies; the only Christian republic on earth, is blotted out of existence, and with it expire the hopes of an enslaved and benighted world." T. S. W.

PASTORAL SUPERVISION.

While recently in the city of New York, we were incidentally made acquainted with an internal regulation of one of the Baptist churches in that city, with which we were so much pleased that we resolved on communicating the same to our readers. The church is young, and of course, is not large. It has three deacons, and is divided into three equal divisions. To each of these divisions a deacon is appointed, whose duty it is to visit each member in his division once every month. On every third month the pastor accompanies each deacon, so that each member of the church is visited every month by one of the deacons, and every three months by the pastor. The pastor visits one third of his church each month, and the whole of the church every three months. To complete the arrangement, each deacon distributes cards to each of his members, having upon one side the name and residence of the person, and on the other side this motto:—"Forsake not the assembling of yourselves together." These cards on the first Sabbath in each month,—it being the communion season of the church,—are returned; so that it is ascertained at once, whether any of the members are absent, and also who they are; and if any are absent, they are looked after immediately, for the purpose of ascertaining whether they are in affliction, or are absent from the city, or through a neglect of their duty. These visits are short, and are strictly religious; during which, a portion of Scripture is read, and prayer offered by the pastor or deacon.

We take great satisfaction in recording this custom of

* The average number from Andover for two or three years past.

a Christian church. Its appropriateness will be perceived at once, and especially in a city. The apostolical instruction to the pastor is, 'take heed to thyself, and to the flock over which the Holy Ghost hath made thee an overseer.' We have of late been deeply impressed with the importance of a greater separation on the part of the church, from the world, and with the necessity of a more entire consecration, on the part of all believers, to the work of their divine Master. 'Be watchful and strengthen the things that remain that are ready to die.'—*Ch. Hatchman.*

RELIGIOUS INTELLIGENCE.

NEW HAVEN, NOVEMBER 21, 1835.

A QUESTION.

What becomes of a man's church-membership, when he is ordained to the work of the ministry?

In the Presbyterian church, an ordained minister, whether pastor or evangelist, is a member not of a particular church, but of the Presbytery; and to the Presbytery only is he accountable.

In Massachusetts, an ordained minister is as really and truly a member of the church as he was before his ordination. If you would deal with a minister for heresy or scandal, you must follow the rule in Matt. xviii, just as if you were dealing with any other church-member; and when you have told your complaint to the church, the church is considered as bound by courtesy to call a council, and to submit the case to advice.

According to the Saybrook Platform, "the *Associated pastor* [of each district] shall take notice of any among themselves, that may be accused of scandal or heresy, unto, or recognizable by them, examine the matter carefully, and, if they find just occasion, shall direct to the calling of the council [of the consociated churches] where such offenders shall be duly proceeded against." But no particular provision is made for dealing with an offending minister who is not a pastor.

The question then presents itself. What are the ecclesiastical relations and responsibilities of a man ordained to the work of the ministry, who is, for the time being, the pastor of no church?

It is desired that some pastor who has had occasion to look into such subjects, would answer this question

RIGHTS OF CORRESPONDENTS.

"Justice" is informed that our *presumption* in regard to the design of his communication, was founded on the character of the communication itself. If an individual considers *himself* misrepresented in our columns, he may avail himself of our columns, within reasonable limits, to reply, using his own name. If any of our readers can set us right on a question of *fact*, he is welcome to do so; and we will gladly avail ourselves of his corrections. If an anonymous friend undertakes to *reprove us* for the temper with which we write, we are ready to attend to his reproof; but we know not what right he has to demand, that we shall print whatever he chooses to say in the way of fault-finding.

If "Justice" has any *facts* to communicate, bearing on the subject which he has undertaken to handle—facts which he can authenticate, let us have them. On

ly let him remember that the matter for every week's Intelligence must be in the hands of the printer before Thursday morning; and that before going to the printer it must pass the inspection and judgment of the Editors.

For the Intelligencer.

Among all the objections against the Popish religion which are usually named, and which should induce us to struggle against its prevalence in this country, the most important is rarely or never mentioned: This is, the doctrine that *baptism is regeneration by the spirit of God*. These words mean precisely what Christ intended to represent by being *born again or born from above*, in his conversation with Nicodemus. They admit of no other signification.

Now it is certain that most persons belonging to the papal church actually believe that they are regenerated by baptism, even at three or ten days old. Then they have only to pass through some forms in confirmation, and they suppose themselves safe—prepared for death and for heaven.

This monstrous error has been handed down in the Popish books, from the fathers who lived fourteen or fifteen hundred years ago. It is certain from the Scriptures, as well as from observation, that baptism is no more the regeneration mentioned by Christ, than the washing of the hands and face, every morning. Baptized persons who have undergone no other operation or change, are as vile and profligate as the unbaptized. But the *belief* of the Romish doctrine leads men to consider themselves safe from the wrath to come, without that repentance and faith which are essential to salvation.

There is reason to fear that thousands and millions of the human race have perished eternally by imbibing this error!

It is probably this error which leads those who trust in the doctrine to ridicule real piety, and stigmatize it as *Methodism and Calvinism*; and this stigma renders true religion unfashionable. What deplorable effects proceed from erroneous doctrines!

MARCUS.

For the Religious Intelligencer.

NO. 4.

To the Members of the Congregational Churches in New England.

DEAR BRETHREN.—At the annual meeting of the 'Association of Western New York,' the subscribers were appointed a committee, to address you in relation to our past and present situation, and future prospects. It is probably known to you, that in the State of New York, particularly in the western part of it, there has for a considerable time existed, a large number of churches, composed almost exclusively, of the descendants of the Pilgrims, originally constituted by missionaries from Connecticut and Massachusetts, as congregational churches, and still retaining that form of church government, which in the general census of the church, have been classed among Presbyterians, and in fact have been subject to their control. In the section of the State where we reside, and where our Association is located, nearly all the churches, whether Congregational or Presbyterian, have the same common origin, being almost entirely of New England extrac-

tion. At a very early period in our settlements, the Connecticut Missionary Society whose operations were then conducted upon an extensive scale, sent the Rev. John Spencer, to this region, in which he labored unremittingly about twenty years. A very large proportion of the most flourishing churches were planted directly by him, and many others have sprung up in the fields of his labors, whose existence has an intimate connexion with his efforts, and the benevolence of those who sustained him. Ten or twelve years after the commencement of his labors, a few of the churches having acquired sufficient strength to sustain among them the institutions of religion, called pastors. Three of these pastors, under the plan as is understood, that in this new country, a more energetic form of government was expedient, formed the Niagara Presbytery, and claimed to exercise jurisdiction over almost the whole of that portion of the State, which lies west of the Genesee river, and where there are three or four Presbyteries. The churches over which they settled, supposing the difference between Congregationalists and Presbyterians, was merely nominal, at the instance of their pastors became Presbyterian. The Rev. Mr. Spencer was invited to join the new Presbytery, and there being no other ecclesiastical body in this region with which he could unite, he consented to do it, upon condition, that the churches under his charge were admitted upon the plan of union, which had been adopted by the General Assembly of the Presbyterian church, and the General Association of Connecticut. This was first declined, and the churches for a season remained as they were. The Presbytery finding that the churches were disinclined to surrender their ancient usages and privilege, in order to become unit with them, soon came to the conclusion to accede to Mr. Spencer's proposition. The consequence was, that nearly all the churches in this region became nominally connected with Presbytery. The plan of union, however, being adapted to a state of things, when Congregationalists and Presbyterians were intermingled in our congregation, and there being in fact in these churches no Presbyterians, and none who understood its peculiar discipline, the churches were not in fact, strictly speaking, admitted upon that plan. In nine cases out of ten, there were no standing committees, and the only difference between their then situation, and their previous one, was the fact, that one of the brethren occasionally went up as a delegate to Presbytery, who was regularly returned on their minutes as an elder.

The churches were then feeble, and struggling for existence, and few cases of discipline occurred. Of course there was very little opportunity for a comparative estimate of the two systems. Most of the ministers were from New England, and business was conducted in the manner of the Puritans. After a while, it was found that many members in those churches which had changed their discipline, began to regret it, and that the young ministers who came among us were from Presbyterian seminaries, and anxious to have the churches adopt the Presbyterian form of government. These circumstances, and the dissensions springing up in the Presbyterian church, which had begun to attract attention, led to a more careful examination of the points of difference between that church and the Congregationalists. Many, with the view of strengthening what they believed to be the liberal party in the Presbyterian church, became Presbyterians. Others, believing that the whole machinery of Presbyterianism is a mere human invention, calculated to impinge individual liberty, and to lessen the sense of individual responsibility, remained steadfast in their adherence to their former usages and principles. In this way it was becoming apparent that the line of distinction would continually be drawn between the two denominations, and an organization purely congregational began to be

contemplated. In this state of things discipline was attempted to be enforced in some of our churches, in opposition to the established usages of Congregationalists. Charges were exhibited against delinquents, upon 'common fame,' and citations were held regular, when the gospel rules as laid down in the 18th chapter of Matthew, had not been complied with. It was also found that the Presbytery of Buffalo, or at least some of its members, claimed the right, and which to some extent, has been exercised, of forming any part of a Congregational church, that might desire it, although connected with that body, into a Presbyterian church. It was also deemed proper, to go into neighborhoods where there were a few Presbyterian professors, and organize a Presbyterian church, although there might be a Congregational church, under the care of Presbytery, in an adjoining neighborhood. In fact, the Congregationalists appeared to be regarded rather as a dependent people, than as those through whom the church had been built up and acquired strength in this region.

The circumstances already stated, relating more particularly to our local affairs, were deemed amply sufficient to render desirable an organization upon our own principles. There are however, other circumstances connected with the church at large, which operated strongly in our minds, in furtherance of that object. We had seen the descendants of the Pilgrims originating many wise and benevolent resources, to promote the knowledge of the truth, and when these plans had been carried through the helpless state of infancy, we had seen our Presbyterian brethren, invested with a full share of their direction, and in some instances, the institutions themselves removed from New England, and committed to their guidance. And yet we had seen these and similar institutions, entirely destitute of any party or sectarian bearing, thus confined to the guardianship of our Presbyterian brethren, treated as sectarian institutions, calculated to corrupt the purity of their church. We had heard their reiterated complaints of the immense injury done to their body by its connection with Congregationalists, and all their divisions and dissensions charged to that fruitful source of evil. We had seen them after swallowing up the churches in New York and Ohio, planted by Congregational enterprise and charity, and thus increasing their numerical strength at least one third, complain of Congregational interference in the very places where but for the zeal and party of Congregationalists, Presbyterians would have been almost unknown.

We have seen our little churches year after year, called upon to contribute to the commissioners' fund, and the various Presbyterian Boards, and yet one of these bodies, for instance, to whom a Presbyterian brother was ministering, was not paid, and in the assembly's Missionary Board, on the ground that it was a Congregational church. Seeing and hearing these things, and being apprised that further measures were intended, to build up a wall of separation between the Presbyterian church and the churches of our fathers, a few churches in the counties of Erie and Chautauque, associated together and formed a union, called the "Association of Western New York." They were encouraged to take this course, from the movements of their brethren in other parts of the State, which have resulted in the formation of the 'General Association of the State of New York,' of which our Association has become a competent part.

Having thus given you some account of our origin, and the circumstances which led to our separate organization, we beg leave to make known to you our benevolence and our wants.

Our Association comprises seven churches, not one of which has a Pastor, although some of them are at present statedly supplied with Ministers. Not one of

these churches, in New England, would be considered, able to sustain alone the institutions of the gospel, though some of them, with the divine blessing, will do it cheerfully. Others are entirely unable to do any thing effectually without aid. The Home Missionary Society has aided and continues to aid the stronger class of feeble churches in this region; but several of the churches in our connexion are too poor, even if they could be sure of the aid of that Society, to bring themselves within its rules. Besides the churches connected with our Association, there are ten or twelve other Congregational churches in our neighborhood, most of which are connected with Presbyterians, in the way we have mentioned, in an equally destitute situation. We see no way in which these churches are to be built up and sustained, but by missionaries, who shall labor among them at discretion, and receive their support almost exclusively, from some missionary or charitable institution. Other sermons within the bounds of the 'General Association of New York,' are probably similarly situated, but we are authorized to speak only of our own immediate neighborhood.

In looking around for help, it was natural that we should turn to those who embrace the same views with ourselves. We remembered you, whose charity and zeal it was that first penetrated this wilderness, and whose contributions through the organs of another denomination, have subsequently sustained most of our feeble churches. All we ask, is that a portion of your donations, freely and liberally given, to build up another denomination, may be devoted upon your own children and brethren of the same faith and order, attached from principle and habit to the simplicity and purity of your instructions, and anxious that these institutions may remain intact, and exalted, their liberal and patriotic spirit, which has ever attended them, may still be preserved to bless the churches and the world.

EPHRAIM TAYLOR,
JABEZ SPICER,
ABNER HAZELTINE,

Committee of Association of Western New York.

AMERICAN TEMPERANCE SOCIETY.

We know not what we can do to promote the circulation of the Eighth Report, better than to publish the following letter, just received from the Corresponding Secretary — *Boston Recorder*.

MONDAY, NOV. 1, '45, Oct. 27, 1845.

My Dear Sir, — As you were so kind as to publish one Circular concerning the Eighth Report of the American Temperance Society, it may be interesting to you and your readers to learn something concerning its circulation. Three editions had been published in the pamphlet form, and most of them put into circulation before I left Boston. The Executive Committee of the New York State Society have concluded to print and circulate 100,000 copies in that State; that will be about one to each family in the State. And to such a state of perfection have they brought the art of printing, that they can furnish it printed on a single sheet at \$7 per thousand. If the friends of Temperance in each State would take measures to put a copy of it into each family, immense good would be done to mankind. A distinguished gentleman has made an offer of 500,000 copies of this Report, to the Southern Temperance Convention, which is to meet at Fayetteville, N. C., in November, for distribution in the Southern States; giving them the liberty to make any changes in it which they may think will render it more useful to that portion of the country. A few individuals have agreed to put a copy of it into every Protestant family that is disposed to receive it, in Lower Canada. It is hoped also that the same may be done by other individuals, for Upper Canada. A member of the Provincial

Parliament has agreed to translate it into French, for the use of the French population. We have had three very interesting Temperance meetings in this place, and about one hundred pounds have been subscribed to circulate the Report, and other Temperance publications. Bishop Hopkins, of Vermont, has been here, and led some to doubt whether Temperance Societies are allowed by the Bible, or whether good Episcopalian can lawfully encourage them. But I hope, that, when they have read the speeches of the Bishop of London, the Bishop of Chester, the Hon. and Rev. Baptist W. Noel and others, before the British and Foreign Temperance Society, their difficulties will be removed. Should all the Bishops and church members in the world cease to use intoxicating liquor as a beverage, and cease to provide it for the use of others, they would, no doubt, be vastly better in body and in spirit, would set a more safe and salutary example, and would be better fitted and more abundantly furnished for every good work. The fact that many church members, for the sake of money, are now furnishing the poison, and thus aiding in perpetuating intemperance, is one of the greatest obstructions to the progress of the Temperance cause. And never, till professed Christians shall treat this, as it is in truth, as a gross immorality, can we expect that bad men will cease to destroy themselves. So long as Satan can induce professors of religion to make and furnish the poison to be drunk by others, he will induce others to drink it and perish. But when church members shall all withdraw from this work of death, and leave it in the hands of those only who have Satan's mark on their foreheads, then may we hope that the world's deliverance draweth nigh. The universal circulation of the Eighth Report of the American Temperance Society, we think adapted to produce this desirable result. And if you, Mr. Editor, will in your own way, call the attention of the community to this subject, you will, we believe, promote extensively the good of mankind. One thousand dollars would pay a copy of that Report into 100,000 families, and cause it to be read by 500,000 persons. In what way, with the same means, could greater good be done to the human family? Lord Gosford, the new Governor of Lower Canada, and the commissioners from England, to inquire into the state of things in this Province, have just arrived. The Province Parliament open their session at Quebec to-morrow; and I expect, if the Lord will, to speak with some of the members this evening, for that place.

Truly yours, &c.

J. HOWARD, Cor. Sec. Am. Temp. Soc.

P. S. They are now forming Societies here, on the plan of abstinence from the use, as a beverage, of *all intoxicating spirits*. They begin to perceive, as do others pretty generally, that this, on the part of all friends of Temperance, is one of the "suicidal ways" of countenancing the use of ardent spirit "throughout the community."

Intoxicating liquor in any form, as a beverage, is hurtful to the bodies and souls of men; and abstinence from the use of it is the only way in which drunkards can be reformed, or intemperance be removed from the world. Let all adopt this plan, and while they will promote their own good, they will cause drunkenness and all its evils universally to cease.

Philadelphia Alms House. — The new Alms House at Philadelphia, is the largest building of the kind in this country, and perhaps in the world. It is composed of four distinct buildings, forming a hollow square, each of which is 600 feet in length, in 2,406 feet in front! The eastern, or principle front, has a fine colonade with steps ascending to it.

From the African Repository.

THE COLONY AND COLONIZATION.

The news from the Colony, brought by the *Louisiana* and given in the present number of the *African Repository*, is in one particular most distressing, but in other respects gratifying. It contains the affecting fact, that an infant settlement within the Liberian territory, founded by a colonizing association auxiliary to the parent institution, and under the immediate direction of its founders, has been invaded by one of the native kings, and made a victim to the horrors of savage warfare. But it shows, on the other hand, that the confidence which has ever been felt by the advocates of colonization, in the benevolent, Christian, and elevating character of the system, was not misplaced. No sooner were the citizens of the older settlements informed of the catastrophe at Bassa Cove, than with one voice and one hand they rose to aid and to relieve the surviving sufferers, and to prepare for defense against the extension of hostilities to themselves. The kindness to the distressed, the sagacity and the promptitude which were manifested on this occasion, would do honor to any community, wherever established and of whatever color; and they constitute an answer to a thousand denunciations, which precludes a reply.

Several circumstances are rumored to have contributed to the attack of King Joe Harris on the Bassa Cove colonists; but which, or whether any of the rumors, and in what degree, is correct, cannot be known with certainty till an investigation, which is understood to be in progress, shall have been closed. It is however, admitted on all hands, that the entire want of the means of military defense among the settlers, was at once an inducement to the assault, and a cause of its success. It will be recollect that some two or three years ago, one of the counts in Mr. A. Tappan's indictment against the parent Society, was, that "powder and ball" had been admitted into the colony. —On that occasion he was reminded of the crisis, when a handful of men at the colony, headed by the intrepid Ashman, was enabled, through the instrumentality of fire-arms, to resist a barbarous host; and the colony itself, under Divine Providence, was rescued from impending annihilation. That lesson from history, illustrating the efficacy of means of defense, has now been followed by another, showing the disasters which must ensue from a want of them. The experiment of placing the unaccustomed stranger in the vicinity of the ruthless barbarian, with no shield except moral influence, has been tried, and it has ended in blood and death.

From the dreadful scene at Bassa Cove, the mind turns with pleasure to the picture of Liberia generally, which is brought by the same arm'd. The reader will find in our present number copies extracted from the colonial newspaper received by the *Louisiana*. They exhibit the colony as having reached a point of moral elevation which its most sanguine friends would never have ventured to predict, that, under the auspices of a private Society merely, it could attain in sixteen years. Not the least striking feature of its advancement is the style and spirit of the articles in the newspaper itself. The present Editor, like his predecessor, is a colored man, though with fewer advantages of education. But under the genial influence of civil and political freedom, his mind has become raised, expanded and enlightened. His compositions are characterized throughout by good sense and sound morality; and in some instances they rise to eloquence. Considerable ability is also shown by several of his correspondents; as will be seen from the only specimen for which we have found room. These instances will add strength to the opinion that Liberia is the true home for the colored man.

An important advance has, it will be seen, been made,

in giving to the younger members of the Colony the benefits of education. One hundred and forty-one are receiving instruction, through the generous aid of American ladies, and one of the American churches. The moral influences which the managers had put into operation in favor of TEMPERANCE, have already produced encouraging results. In the course of about a single month, five hundred and three persons pledged themselves to total abstinence from the use or sale of intoxicating liquor; and the sight of it has become rare. The monitors of the Managers on the subject of AUSTERICA, have also had a most salutary effect. The dangerous prejudice in favor of trade has abated, and the Colonists are at length alive to the paramount importance of cultivating the soil; —a pursuit recommended at once by the fertility of their lands, and by its happy influence on their morals. Public spirit, the child of free governments, has sprung up among the citizens of Liberia, and has taken a direction conducive to the public prosperity. A general feeling of contentment with their condition and of a desire to improve its advantages, prevails. And above all, nothing appears from the last arrivals to diminish the confidence created by the whole current of previous information, that the great interests of Liberia are sedulously cherished at the Colony.

The papers from which the foregoing information has been derived, state some facts concerning the moral debasement of the native African tribes, which illustrates the importance to them of a civilized and Christian community in their neighborhood.

In connection with the intelligence concerning the Colony, brought by the *Louisiana*, it should be stated that information has been received from other sources, showing that the people of Liberia, in ascertaining the spirit of liberty, have also become sensitive on the subject of their political and civil rights. This species of jealousy, though in principle inseparable from the nature of free governments, requires in practice great discretion to restrain it from running into unwholesome excesses, often ominous to liberty itself. In some instances an impatience of rule has been manifested, indicating a desire to abridge the necessary period of the political pupillage of the Colony. But, it is believed, that with few exceptions, the Colonists are convinced that the Colonization Society is anxious as they themselves are, for their political independence, and that in which doing it for a single moment, is actuated by considerations looking to anxiety to their own happiness and safety. To these it is obvious, the continued authority of the Society will be for some time indispensable. On the instant when it ceases to be so, it will be withdrawn, but no member of the Society will be preserved, with such a moral limitation of its energy and extent as may seem to its Managers to be permitted by circumstances.

The reader will be particularly struck by the portions which we have copied of an article from the *Liberia Herald*, in relation to the movements of the Abolitionists in the United States. It tells them that the citizens of Liberia are contented and happy; that this condition is the result of their removal from America; and that they have no desire to return hither. It argues that the course pursued by the Abolitionists in behalf of the colored race, is in itself irrational, and in its tendencies injurious to those whom it professes to be serving; and ENTITLES "to be hated" by those portions of friends. A similar appeal has been made on this side of the ocean, in the touching address of colored Methodists, which appears in this number of our Journal. The Rev. Dr. Reed, a distinguished English clergyman, who recently visited the United States, and with natural prepossessions in favor of immediate abolition, emphatically declares to its American advocates, as the result of his observation, that their course has been a most

injurious to the colored race, and "had thrown back the cause for which it pleads to a lamentable distance."

The objections to the proceedings of the Abolitionists, thus renewed from three distinct and impressive sources, had been before and repeatedly urged by the friends of Colonization. They were urged under a deep, and we may add, under a *sollicitous* conviction that they were well founded; they were urged with the solemnity due to such a conviction, but in a spirit of Christian kindness, which refused to retaliate uncharitable imputations. Most unfortunately they were disregarded. And what is the result? The section of the Union in which slavery exists, and which only has, under the Constitution of the U. States, any control over it, has felt outraged by a system of unmeasured denunciation and menace, of contempt for its Constitutional rights, and recklessness of the personal safety of its inhabitants; it has, with one voice, proclaimed its fixed resolution to tolerate that system no longer; and it has been goaded into proceeding, the very reverse, in character, of such as were attempted to be forced on it. Once more, we say roundly,

To the agitating question which indiscreted zeal has brought to bear so tenaciously on public tranquility and the permanence of our institutions, the American Colonization Society is, by its Constitution, not a party. That instrument declares that "the object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of color, residing in our country, in Africa, or such other place as Congress shall deem most expedient." That course species must result from such a plan, not less important than its immediate purpose, was, of course, foreseen; and it is the peculiar fidelity of the plan, that its operation addresses so great a variety of benevolent arguments to the mind, a whole of which is conclusive. On this head, the language of the Managers in their Special Report of Feb. 20, 1834, may be appropriately cited:

"The Managers, with the other friends of the Society, believe that the cause to which they are engaged, is full of the noblest blessings, both to their own beloved country, and to Africa. But if in this they are mistaken—and their object be not a just object—if it be not based upon truth—if it cannot be supported by the prayers and exertions of good men, it in short it be not such a cause as God will approve, they say with one voice, the sooner it comes to naught the better; but if it perish, and let it perish, and let the slaves still be supported, take up the other and a better alternative. But the convictions of its friends lead them to no such conclusion. To plant a colony of free colored men on the land of their fathers, is no longer an experiment. Now, then, must it be decided, that the colony of this benevolent enterprise, is to elevate their moral and physical condition—so to suppress the slave, tame—so to enlighten and civilize Africa, and to remove positive impediments to the free exercise of the right to emancipate slaves, either by particular States, when may be deemed by the people thereof to have sufficiently approximated a condition of society, rendering such a measure necessary or expedient, or by individual proprietors, in whom the legal right has always existed; to both of whom the difficulty of assigning an appropriate place and station to the freed men of color, of presenting them a fair field for the exertion of their faculties, and for attaining the destined ends of social man, in harmony with the social and political relations of the community, has always been a source of serious embarrassment and perplexity; a difficulty solved to the great advantage of all parties, by a scheme of Colonization, wisely planned, and resolutely and prudently conducted. It has always been left to the unbiased consideration of all, who, from the individual habits and tendencies of thinking and feeling, may be variously affected by the diversified

yet consistent motives of general or particular benevolence, or of civil prudence, which may be supposed to actuate the promoters of the scheme, to form their various estimates of the relative value and agency of those motives; but this Society has never ceased to hope that the combined effect of them all must ultimately unite the wise and good in its support. The blessing of Heaven has so signalized the efforts heretofore made, to leave any just ground of apprehension for the future."

From the Journal of Commerce.

CASE OF THE REV. ALBERT BARNES.

A letter from York, (Penn.) received in this city, states that on Tuesday the Synod of Philadelphia, now in session at that place, reversed the decision of the Second Presbytery of Philadelphia, which acquitted the Rev. Mr. Barnes from the charge of heresy, preferred against him by the Rev. Dr. Junkin, for matter contained in his commentary on the epistle to the Romans; the appeal of Dr. Junkin being sustained by the following vote, viz. for sustaining the appeal, 143; against sustaining, 16; non liquet, 15; excused from voting, 1. So the Synod by a majority of 111, voted to sustain the appeal, and reverse the decision of the court below; thereby declaring the Rev. Albert Barnes guilty of heresy. The trial was altogether an *ex parte* proceeding, the second Presbytery of Philadelphia refusing to appear, on the ground that the Synod of Philadelphia had no jurisdiction in the case. The following is a copy of the minute of the decision adopted by the Synod:

1. *Resolved*, That in view of the proof presented, in the Synod, and of the whole case, the decision of the second Presbytery of Philadelphia in the case of the charges of the said George Junkin against the said Albert Barnes to be and the same hereby is reversed, as contrary to truth and righteousness; and the appeal deserved to be sustained.

2. That some of the errors alleged in the charges to be held by the said Albert Barnes are *fundamental*; and all of them contrary to the standards of the Presbyterian Church of the United States; and that they do contravene the system of the truth therein taught, and set forth in the word of God.

3. That the said Albert Barnes be and hereby is suspended from the exercise of all the functions proper to the Gospel ministry, until he shall retract the errors hereby condemned, and give satisfactory evidence of penitence.

The vote on the third resolution stood, yeas 116, nays 31, non liquet 2, excused 6. Mr. Barnes signified his intention to *appeal from this decision* to the next General Assembly.

We understand that Mr. Strasburg, the Reporter of the New York Observer, was present, and took full notes of the proceedings, a report of which will appear in that paper. Most of our readers are aware that Mr. Barnes resides in Philadelphia, and that he is one of the most exemplary, faithful, and useful ministers of the Presbyterian Church. But he happens to be of the New School order, so called,—and the Synod of Philadelphia, (especially after the deduction of the second Presbytery of Philadelphia,) is eminently Old School. Nevertheless the theological views of Mr. Barnes are essentially those of a majority of the Presbyterian church, and will doubtless be sustained by the next General Assembly. As for the day, when ministers and churches can find no better business than to bite and devour one another.

The Cumberland Presbyterians in Tennessee are devising means for the establishment of a Theological Seminary.

From the Sunday School Journal.
THE WORLD.

One of the strongest illustrations of the high rank which the religious education of children has among the means of evangelizing the world, is the increasing conviction among missionaries that this is the most hopeful part of their labors. In addition to the numerous testimonies we have furnished on this point we give the subjoined extract from a sermon preached in June last in the chapel of Lambeth Palace, England, at the consecration of the well known Dr. Conant, as Bishop of Madras. The preacher was the Rev. Josiah Pratt, the first Secretary of the Church Missionary Society, "to whom" says the Christian Observer, from which we take the passage, "the cause of the missions is, under the divine blessing, probably more interested than to any other individual now living." And the same reasoning that proves the necessity of primary attention to the young heathen in any extensive design of propagating Christianity, applies to the case of countries nominally Christian.

The missionaries who led the way in the more recent efforts among the heathen, went out under the prevailing feeling that their one and almost exclusive object was to preach the gospel. The education of heathen children seems not to have entered into their estimate of the means which might be profitably employed. But the apathy, coldness, levity, superstition and sensuality of the adult heathen, so discouraged in many instances, the hearts of the laborers, that they felt relief only in the hope that God might be pleased to bless their endeavors among the children of those heathens.

So little, indeed, had this course of labor entered in to calculation, that doubts arose, in some quarters, whether the societies at home would not consider such occupation of the time of missionaries as too remote and contingent in its prospect of benefit, to justify them in entering thereon; and the preacher well remembers a case in which a company of Missionaries, in utter despair of accomplishing any good work with the adults around them, who were yet willing, from the hope of secular advantage, to entrust to them their children pleaded earnestly with the society at home, that they might be permitted to devote their time to such children. He well remembers, too, the reluctance with which this request was granted; yet the wisdom of the measure now commends itself to all competent judges, and has encouraged the zeal of different bodies, that there are not fewer, according to recent returns, than nearly 120,000 children of heathens, or of those who were but lately heathens, receiving education in Protestant Missions.

Missionaries were thus providentially led to lay the foundations of Christianity among the heathen deep and wide; and were made content to labor, that others might enter into their labors. The superstructure began, indeed, to rise before their own eyes; and they were encouraged to hope, that it had pleased God to guide them in a way which they had not known, to the adoption of a system better adapted than any other to the ultimate establishment of the gospel in the nations of the earth. They found, as might be expected, wherever education was pursued on a considerable scale and on Christian principles, that some children of the heathen were not only distinguished from the rest by their mental powers, but in not a few instances, by the influence of Divine grace on their hearts. Classes of such promising children were formed; and special instruction was given to them, with a view of training them to become schoolmasters, tenders and catechists to their own countrymen. The most important aid has been derived from these seminaries; and encouragement has been given, by the promising character and effective labors of many of the seminarists, to found

colleges, with the design of preparing natives of this description to act as ministers and missionaries among the heathen.

And thus has a system been brought into operation which needeth nothing but adequate enlargement, wise superintendence, and steady perseverance—with that blessing which God never fails to bestow on the patient labors of his servants—to provide that supply of teachers and ministers from native resources, which alone will be adequate to establish and maintain the full influence of the gospel in any heathen land.

This system has, indeed, been partially pursued in the older missions, so long supported by the Society for Promoting Christian Knowledge, and transferred of late years to the Society for the Propagation of the Gospel; and while the establishment of Bishop's College at Calcutta shows the full accordance of its able and pious founder with these views, the Incorporated Society has manifested its anxiety, by a late determination to form an effective seminary at Averley, to give greater vigor and extent to that system in the Southern missions. On this system the Church Missionary Society is acting throughout its stations; and its representatives at Calcutta have suggested the establishment of a seminary with the same views as that of Averley—for training able and pious students for the work of the Christian ministry, as preachers of the gospel to their heathen brethren.

PUBLIC WORSHIP IN BERKSHIRE.

The Committee appointed by the Berkshire Association in October 1834 to ascertain the number of families whose women regularly attended public worship on the Sabbath, the number which occasionally attend, and which seldom or never attend, together with the reason for non-attendance, and the manner in which the delinquents spend the day, would say; that after all the effort they have been able to make, they have obtained complete accounts from only eight towns, and accounts of parts of only two more.

The eight towns are reported to contain 1761 families, 994 of which attend public worship regularly, 415 occasionally, 364 seldom or never. The partial reports from the other two towns render the proportion of regular and occasional attendants somewhat greater, and of non-attendants, of course, somewhat less. But the moral state of these two towns is believed to be better than that of the towns generally in the county.

The eight towns may be viewed as a fair specimen of the whole. The census of these towns in 1831 is found to be 112,612. The census of the whole county is 67,226. From these data the number of families are calculated to be 6,046; 3100 of which regularly attend public worship, 1,622 occasionally, and 1,210 seldom or never attend. This is probably near the truth.

The reasons for non-attendance are various. Some alledge that they do not attend through infirmity and on account of distance from the sanctuary—want of clothing, or conveyance—some through the necessary and oppressive labors of the week—the care of flocks and herds in winter, and attention to duties in summer.—Some do not attend through dislike to their minister, to particular members of the churches or congregations—through offence at some proceedings of the church or parish—through an unwillingness to contribute to the support of the gospel.

The more general reason is apathy to the things of religion, disbelief of the sanctity and perpetual obligation of the Sabbath, and indulgence in errors and vices, which might be reproved by going to the house of God.

In producing this state of things something is ascribable to a faulty education, and to untruthfulness in the ministry and churches in not looking out the negligent

and giving them counsel and warning.—Something to the neglect of more favored individuals, in not assisting the poor in getting to the sanctuary. One correspondent assigns mediæval ministers as one reason for the neglect of public worship. Whatever renders public services ministering to the mind, has an unhappy tendency.

As to the manner in which delinquents spend the Sabbath, it is believed that very few labor as on other days, unless it be sometimes in attending to their hay and harvest. Some take their toils back and forth to market towns on the Hudson river. Not a few others have not much scruple about journeying on the Sabbath. Some hunt, and fish, and visit. The more common way in which the Sabbath is perverted is, by improper reading, lounging, sauntering about their dwellings, gardens, orchards and fields.

The more faulty delinquents, as one of our correspondents remarks, "do any thing the devil finds for them to do."

The Committee, in closing, remark, that delinquencies in attending public worship are influenced, much more than is generally apprehended, by the tried circumstances, from which *professors of religion* often take occasion to be absented.

D. D. Fiske,
E. W. Dwight, *Committee*,
L. Fiske,
Stockbridge, Aug. 21st, 1835.

Boston Rec.

From the Pastor's Journal.
"I AM LOST, I AM LOST,"

OR THE REWARD OF PROCRUSTINE.
(Written by a Clergyman.)

I once knew a young man of sixteen, the son and hope of pious parents, and the favorite of a large circle of associates. He was my friend. We went together to the school room, to the play-ground, to our chamber. I have seen him, while listening to the pleadings of parental truthfulness, urging him to immediate repentance, and warning him by a brother's recent grave, of the danger of delay. He listened in silence and respectful attention, but the alluring pleasures of youth dazzled him, and he resolved to leave religion to a future day.

One evening he met a circle of youthful acquaintances. It was a gay circle, and a thoughtless one. In the midst of their mirth, his eye fell on a hymn book. He opened it and read,

"And must this body die?
Thou must these bones decay;
And must these active limbs of mine
Lie moulderling in the clay?"

He laid down the book, and forgot its warning voice.

Late that evening he came to my chamber breathing short, like one who had been walking fast, and lay down by my side. After some time he turned to me and said, "will you get up and give me a glass of water? I feel unwell." I arose and called the family. He was manifestly sick, but not apparently in immediate danger. The next morning he was worse. A physician was called, but did not understand his case. Search was at length made, and it was found, that by mistake, he had taken a dose of deadly poison. The hand of death was then upon him. For three hours, his body was withering in agony, but that was forgotten in

the more excruciating agonies of his soul. I heard his minister tell him of a merciful Saviour. I heard his father, kneeling by his bed-side, pour out to God, the most agonizing prayer for him that language could express. I heard his mother exclaim, "Oh! my son! my son!" till she swooned and sank upon the floor. I heard him, as he tossed from side to side, cry out, "O Lord have mercy on my soul, O my God, have mercy on me—mercy! mercy! mercy!" and then reaching out his hands towards his father, he exclaimed, "I am lost! I am lost! I am not, father!"

His breath grew shorter, and his voice fainter, until raising his hands, as if he would cry "mercy" once more, he expired. Fifteen years have rolled away since I heard those cries of dying agony, but they ring in my ears now, as if it were but an hour. That look of fierce despair is now in my eye, and my ear echoes with the heart-rending cry, "I am lost! I am lost! am I not, father?" How can I forget them? They came from the death-bed of my friend, and that friend, my own beloved brother.

Reader, by my brother's dying groans, by the tears which fall on this paper, while I think of him, and by the tears and groans of Calvary, I beseech you, remember, and lay to heart the truths you are here taught.

QUARTO BROADSHEET TRACTS.

The American Tract Society have just issued three quarto broadsheets, price one-third of a cent each. No. 1 is a solemn and forcible "Appeal for the Sabbath." No. 2, "What is to be done today?" is designed for distribution on Sabbath mornings, and adapted to attract the attention of the thoughtless. No. 3, is 29 "Rules for Christian Mechanics, Merchants," &c., to regulate the daily intercourse and conduct of life. Great good may be done by christians dispersing such documents as they have opportunity. We give the contents of one of these broadsheets below.—*N. Y. Observer.*

Rules for Christian Mechanics, Merchants, &c.

1. I must be industrious, neat, and orderly in my shop or store.
2. I must have order in the general arrangement of my business.
3. I must study economy in all my expenses.
4. I must pledge my purse, my time, and my influence, for the preservation of order, intelligence, morality, and religion in the community.
5. I must identify myself with all the interests of this community.
6. I must be temperate in all things—govern my passions, and regulate all my appetites.
7. I must be scrupulously honest, and beware of the maxim so common, "No principle in trade."
8. I must keep a debt and credit account of all my monied transactions, never depending on my memory for the correctness of a single pecuniary matter.
9. I must not feel above my business.
10. I must be true and punctual to all my engagements.
11. I must always begin the day with God, and worship God twice a day in my family, whatever be the pressure of my business.
12. I must be polite and obliging to my customers.
13. I must not urge upon children and the poor

such quantities or species of goods and wares as are unsuitable to their judgment and condition in life.

14. I must not encourage lounging about my shop or store.

15. I must not indulge in habits of vain and foolish conversation with my associates.

16. I must not permit rude conduct, nor profane or licentious conversation, in my shop or store.

17. I must not permit my shop or store to become the repository or dispensary of news, rumors, &c.

18. I must feel the necessity of constantly improving in knowledge and piety.

19. I must feel responsible for the morality and improvement of my clerks and apprentices.

20. I must be the master of my own household, and with a watchful eye guard all its interests.

21. I must be perfectly conscientious in all things; always doing that which is, in itself, right, whatever sacrifice it may cost me.

22. I must never do a seemingly small evil to accomplish a seemingly great good.

23. I must not forget that my faults will often be laid to my Master's charge.

24. I must not differ with my christian friends in an angry manner.

25. I must not talk about the failings of others, especially of christian friends, in their absence.

26. I must live so that all around me may safely follow my example.

27. I must live so as to reprove all sin in all men.

28. I must converse familiarly, frequently, and solemnly with my "hands," shopmates—clerks—apprentices, and comers-in, on the subject of religion.

29. I must, if I am a clerk, apprentice, or journeymen, be faithful to the regulations and interests of my employer, [so far as they are just and honorable,] both in his presence and absence, remembering that God sees me.

INSTALLATION.—The Rev. Dr. Skinner, late professor in the theological institution at Andover, having accepted the unanimous invitation of the Mercer street Presbyterian church and congregation, was installed as their pastor, on Wednesday evening, in the Worcester street church. The Mercer-st. church which was organized by the Third Presbytery, in October, are erecting a commodious house, which is to be finished about the first of January. Meanwhile, they worship in one of the lecture rooms of the University. The new place of worship is in Mercer-st., between 6th and 8th streets.—*N. Y. Obs.*

NEW THEOLOGICAL SEMINARY.—We learn that for several months past several of our wealthy citizens, connected with the Presbyterian church, have had it in contemplation to establish a new theological seminary in this city. At a meeting on Monday evening, about \$35,000. were subscribed, and this sum had been increased on Wednesday to nearly \$40,000. The gentlemen connected with this undertaking, we believe, have the confidence of the great mass of the Presbyterian community.—*N. Y. Obs.*

Amherst College.—From the Catalogue we find the number of students to be 252—Seniors 41; Juniors 63; Sophomores 72; Freshman 70.—*N. H. Observer.*

HARVARD UNIVERSITY.—By the annual catalogue, it appears that there are, in the three classes of the Divinity School, 22 students, of whom 4 are from N. H. 2 from Me. 1 from R. I., and the remaining 15 from Mass.

In the three classes of the Law School, are 52 students of whom 22 are of Mass. 10 of Me. 3 of N. H. 3 of S. C. 3 of Ct. 2 of Va. 2 of Ohio, 2 of R. I. and 1 from each of the states of Ga. Ten. Vt. Ala. and Ind.

In the Medical School are 103 students, of whom 80 are of Mass. 7 of Me. 5 of N. H. 5 of R. I. 2 of Ct. 1 of La. 1 of Nova Scotia, 1 of Cuba, and 1 of England.

The number of under graduates is 208, besides 2 who are not candidates for degree, of whom 158 are of Mass. 13 of N. H. 6 of Me. 6 of S. C. 5 of N. Y. 4 of Pa. 3 of Ky. 3 of Md. 2 of R. I. 2 of Ohio, 2 of La. 1 of Vt. 1 of Ga. 1 of D. C. Col. and 1 of Rio Janeiro.—*Exeter News Letter.*

The Synod of the German Reformed Church, at its late session in Chambersburg, made choice of Mercersburg, Pa., as the place for the permanent location of its Theological and Classical Institutions.

Obituaries.

"Man giveth up the ghost, and where is he?"

111.0.

In this city, on the 13th inst., of lung fever, Mr. James Murphy, in the 27th year of his age—formerly of Sandy Hill, Washington county, N. Y.

In this city, on the 12th inst., Louisa Finch, daughter of Mr. Henry W. Finch, aged 1 year.

In this city, on the 9th inst., Mr. James McHard, Jr., aged 23.

In this city, on the 9th inst., Elizabeth, aged 6 years—on the 10th, Philander B., aged 1—on the 12th, Emma, aged 2—all of scarlet fever, and all children of Mr. Andrew Tuttle.

In East Haven, on the 8th inst., of consumption, Mr. Asa Ludington, aged 24 years.

In Derby, on the 5th inst., Mr. Nathan Mansfield, aged 7.

In Madison, on the 5th inst., Mr. Marvin Davis, aged 31.

In Amherst, Mass., on the 23d inst., Catharine, daughter of Mr. Isaac G. Fenton, of this city, aged 2 years.

In Bradford, Vt., on the 26th ult., Mrs. Mary Stubbins, widow of the late Dr. Arad Stubbins, aged 76.

In Montpelier, Vt., on the 5th inst., Mrs. Louis Moulton, wife of Mr. —— Moulton, and daughter of Mrs. Mary Stubbins.

At Norwich city, on the 18th, Dr. Dwight Ripley, aged 71; much respected and lamented. About two years since he made a public profession of his faith in Christ, and although he was brought in at the eleventh hour, he had at the close of life an earnest of reward.

In Northford, on the 9th inst., Richard W. Dowd, son of Mr. Lyman Dowd, aged 21.

In New York, on the 7th inst., Rev. Gilbert Livingston Smith, son of Wm. M. Smith, and grandson of the Hon. John Cotton Smith, of Sharon, Ct., in the 23d year of his age.

In Ware, Mass., on the 5th inst., Mr. John M. Peabody, Jr., aged 22.

At Newtown, Nov. 11th, Betsey Beers, wife of Henry Beers, Esq., of the firm of Baldwin & Beers, aged 42.

sible, in pamphlet form, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin, and regeneration, agreeably to his declaration and explanation made before synod.

Dr. Wilson gave notice of appeal to the General Assembly, but said, in certain contingencies, he should not prosecute it.

WHAT IS CONGREGATIONALISM?—It is a thing “every where spoken against.” It is a thing which has been the instrument of establishing the best institutions in the world, in New England;—which has originated common schools, and sought the interests of the common people;—which has fostered a spirit of liberty and equality, and which, in the war of the revolution, was conspicuous for sacrifices of blood and treasure. It is a thing which has not been content with the enjoyment of good order, and piety and religion at home—but has stood foremost in efforts to send the Gospel to the heathen—which has given men and money like water, to extend the kingdom of Christ;—which has been the prominent patron, if not the chief originator of schemes of benevolence for diffusing happiness through our own country; which has founded and built up, in the newly-settled parts of the land, a multitude of churches, not called by its own name, nor specially devoted to its own interests;—which has organized an hundred churches of another denomination, on the Western Reserve,—and sent these missionaries, at the expense of tens of thousands of dollars;—which is not weary in well doing, though the fruits of its labors are gathered by others—and its generous and disinterested efforts are often set down as the result of bigotry, or of a spirit that seeks domination.

This is Congregationalism—not by definition, but induction;—not as it appears on paper, but as it appears in practice;—not as it stands forth in theory, but as it develops itself in facts.—*Con. Obs.*

From the Vermont Chronicle.

CLERICAL MEDITATIONS.

“It is the most striking instance of mortality that I ever saw—I think it suitable to have prayer,” said the Doctor, after examining the broken head of his comrade who a few minutes before had been precipitated from his horse against a rock. The man before him, bleeding and breathless, the lamp of life extinguished in a moment, was urging his steed impetuously with another rider mounted behind him, when returning from the rallying of the neighborhood to extinguish a fire that had broken out in the woods. Heedless of danger, he dashed forward on a rough, unwrought road, in a foolish rivalry to outride a neighbor that accompanied him, when he was hurried from time to eternity. The cider-brandy bottle had passed briskly and freely around the company collected to extinguish the fire, and after effecting this, there had been “fun, and as a high a scrape as they had ever seen,” said some of the witnesses of the scene. Now, here was the sequel of the afternoon’s noisy frolicking,—the reeking corpse of a leading character in the preceding scene, one whose place of resort was the tavern—who has been charged with invading the inn-holder’s domestic peace, and debauching the wife of his youth, and who, in the morning of that

day, was reported to have uttered the blasphemy of a fool, in presence of his wife and children, “There is no God.” A visiting friend by my side, smelling the alcoholic effluvia of the breath around him, remarked, “I suspect he had been drinking.” The reply of a member of the church, in reputable standing was, “No; he had not drunked to do himself any injury; it was only S’s imprudence.” But now as who was the companion of S. at the inn-holders inn, and who on many merry occasion had laughed, and sworn too, around the social glass, confesses—“a most striking instance of mortality—I think it suitable we should have prayer!” Struck dumb with the appalling spectacle, rarely had my mind, if ever, been more disconcerted with surprise and astonishment, yet never had I felt at liberty to decline prayer, whenever requested; and some broken petitions I was enabled to present over the inanimate body of the wretched man. It was thought by the Doctor a suitable time for the minister to pray, because the drunken libertine was killed, and the alarm had called him to the spot where he lay. But had he been caring still on the high road of iniquity, and diffusing around him the poisonous influence of his example, little would the same man have thought it needful, or suitable, to stop and ask the minister to pray—much less would he or S. thought of praying themselves.

The solemn thought was now urged upon me, “It is too late to preach again to poor S., or to pray for his soul, or for him to cry for mercy.” The exit of his spirit from the world and the state of probation, left no room for that;—and a pious neighbor, stepping forward, said, “All we can do for him is to dress his body for the grave.”

Memorable was that setting sun, when the wife and children of poor S. saw the body of that profligate husband and father returned, disfigured with wounds and covered with blood, silent in death. How bitter were their sorrows, when the evidence was complete and overwhelming that he had been driven away in all his wickedness! The fool hath said in his heart, “There is no God”—and so had this wretched man been prompted by his depraved inclinations, to utter his blasphemy in the morning, and ere the evening shades encircled the earth, that insulted God required his soul.

How vast the difference between the death of the righteous and of the wicked! I have seen the mature Christian fall asleep, and seen his body lodged in the peaceful grave, to await the second coming of his Lord, and have been comforted; for I have been assured, that though laid down in weakness, it would be raised in power, though in dishonor, it would be raised in glory, and that when the Saviour should appear at the great day, the pious dead would bear his glorious likeness, and forever dwell in his eternal kingdom of light and love. But where, O where shall the sinner and the ungodly appear! Loud were the accents of the oracles of God, that rang through all the chambers of my soul, as I witnessed the heart-breaking sobs and cries of poor S’s widowed wife, and fatherless children. *It is a fearful thing to fall into the hands of the living God.—Say ye to the righteous, It shall be well with him, for he shall eat of the fruit of his doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.*

With what I do this is to be done with sin. I do my principal publicity that now I have to pluck out each step in a series of heavy company. Master, this man forever, man’s bane, the strong, the impudent, of my Lord J. Howian pre-Gospel, forance—lating the high whose and whi brandy, Christin injury, not con the prudenc the giv dooms, He drunke God, tillery, hearts of son to ple united, they r wilder ness, victim wash ance, son, We The Capti sonal, The

With what emotions too, did this scene fill my soul when I remembered my work and duty, in relation to this man, as a pastor, and a spiritual watchman.—Solemn and momentous was this work, each day and week since I had entered upon it, nor had my responsibility been forgotten, as he with others had set under my ministry, in the house of God; for social principles, or a fondness for scenes of the greatest publicity had frequently led him to the sanctuary.—But now could I lay my hand on my heart, and testify I have done all within the compass of my power, to pluck this brand from the burning! Had I sought out each avenue to his conscience and heart, and urged home the counsels, the claims, the warnings of heaven, with a heart yearning towards him with compassion! Could I appeal to my own divine Master, and confidently pronounce, I am clear from this man's blood! My work for him was finished forever, and how had it been fulfilled? O that this man's blood may not be laid to my charge! O that the strong impulse to pastoral fidelity, so powerfully felt, in these solemn circumstances, might habitually pervade my heart, and prompt me to the discharge of my great and arduous work as a minister of the Lord Jesus Christ!

How affecting, likewise, the thought, that Christian professors, and churches, and ministers of the Gospel, by countenancing and promoting intemperance—by holding in honor, dealing out, and circulating the cup of death, have led on multitudes in the highway to destruction. The wretched man, whose system had long been drugged with alcohol, and who had partaken in usual style, of the domestic brandy-bottle, just before, was pronounced by a Christian's lips, *to have drirked nothing to do him injury*. Imprudence, in his estimation, had killed him, not considering that a brain heated and whirled with the poisonous stimulants, was the true abode of imprudence, folly and madness. The sworn enemy of reason had entered her citadel, and she had fled, and the giddy, infatuated victim of folly rushed upon his doom, in an unexpected hour.

How long shall the dire charge of patronizing drunkenness rest upon the churches of the living God, and the dark story of many a deacon Giles's distillery, provoke the infidel's scorn, and grieve the hearts of those who fear God! Shall not the cry of souls that lie murdered beneath their altars, cease to plead against our churches, by their renouncing, unitedly, once and forever, the instrument by which they were slain; or shall they still, infatuated, bewildered, deceived by the enemy of all righteousness, call evil good, and good evil, and multiply the victims of the destroyer? Shall they not arise and wash from their robes the foul stains of intemperance, or shall they fasten upon them a deeper crimson, such as the waters of a flood can never, never cleanse away?—**ARCHIPPUS.**

From the New-Orleans Observer.

SUDDEN CONVERSIONS.

I do not believe in these sudden conversions, said Capt. J. to me, as I was speaking with him on personal religion. Men cannot become good all at once. We agree precisely in our views, Captain, said I.—The Bible teaches us that the path of the just is as

the rising light. It first dawns faintly, then steals along up the sky, and after a time the sun lifts its head above the horizon, and pours forth a flood of undubious light. In the same sweet and gradual manner does Christian character progress. But it begins at some point of time, does it not? Is it not essential to the very idea of a beginning, that it be instantaneous! We never speak of a beginning as if it were made up of parts, and had itself a beginning and middle and end.

Well, you may be correct metaphysically speaking, the first ray of light does not come gradually, but after all, practically, men do not become Christians on ly after long reflection.

I agree with you there too, Captain. Do you remember our friend Thomas B.? Yes, he was a first rate man. There was no fanaticism in his character. He was a calm, sober, intelligent Christian; and I was not surprised to see this composure and happiness on his death-bed. I was present when he died. He took me by the hand, and looked up in my face with an expression which I can never forget. Captain, said he, we have been warm friends, let me meet you in heaven. You are convinced, your judgment is satisfied of the worth of religion. Do not any longer withhold your heart. Come now to your Saviour. You *must* be decided. He continued to gaze in my face with a wistful look. I could not speak. Yes, said he, *you must be decided*. These were the last words he said to me. I did believe then, that I should have been a Christian before this time. Well, it was our speaking of a sudden conversion that led me to mention the case of poor Thomas. Don't call him poor, say rich Thomas, said the Captain, as he brushed the tears away from his eyes. It is true, I replied, he is rich now, for he was heir of all things. Well, when he first came to our session to ask us to admit him as a member of the church, we were not acquainted with him, and asked him the circumstances of his conversion. Two weeks ago last Sabbath evening, said he, I was passing by — Hall, and saw it lighted, but for what purpose I did not know. Just as I came opposite, there came up a little dash of rain—I stepped in. Mr. — was preaching on the subject of immediate repentance. I had not heard a sermon for a year and a half. It seemed to meet my case as much as if the preacher had known all my history, and had made the sermon on purpose for me. I had a great many different feelings in that hour. Sometimes I felt angry with the preacher. Then I said to myself, they are all a set of fanatics. There is no philosophy in all this. Then my mind was drawn on by the argument. My mother's early instructions and prayers came up, and before the minister had concluded his discourse, I resolved to take his advice, and begin that very evening to seek God with all my heart. I went home, and lest my mind should be directed from my purpose, retired immediately to my room, and took up my Bible. I happened to open it at the parable of the prodigal son. It seemed to me my own case, and I resolved that I would arise and go to my heavenly Father. I did so. I kneeled down and began to confess my sins. The thought that God, as a kind Father, stood waiting, ready to forgive and receive me, quite overcame me, and broke my heart. We received him to the com-

munion of the church. You know what his course of life has been. His character rose in intelligence, and purity, and usefulness, gradually, like the rising light, till the day of his death. Yes, and if I had taken his advice, and been decided then, I might have been a happy Christian now.

Captain, said I, my dear friend, take his advice now. It is not too late. Be decided. Arise and go to your Father. It is more than fifty years that you have thought seriously of religion. It will not be a hasty decision if you begin now. I know it, said he; the idea that I could not begin at once, has always kept me from becoming a Christian.

Will you pray with me? I will begin now. We were alone in his parlor. We fell upon our knees, and I fervently begged of God to confirm that resolution by his Holy Spirit. We arose. I only caught a glimpse of his agitated countenance. He turned and looked out of the window to conceal his tears. After a moment he passed quickly to his chamber.

The next day his family and friends could all say, "Behold he prayeth!" for household devotion was immediately instituted. No matter when he became a Christian.

H. J.

From the Pastor's Journal.

AN AWAKENING DEATH-BED SCENE.

'Twas midnight; the bustle of the city was hushed—men had mostly retired to rest, and I, looing in my room, was about to quit my studies for the night, when suddenly some person knocked at the front door. It was a friend, who brought me the message that his sister was at the point of death, in great distress of mind and wished to see me. We hastened to the house, which was several squares distant, where I witnessed one of the most solemn and impressive scenes, that my eyes ever beheld. We were conducted into an upper room where the sick lay. On entering the room, the first thing that struck me was an assembly of about a dozen friends, who were nearly all bathed in tears! I cast my eyes into one corner, where stood a bed, in which I beheld a delicate female writhing beneath the lashes of an awakened conscience, as well as the fears and pangs of death. As I walked up to the bed, one of the friends told her, that "here was the minister who had come to see her. Summoning up her remaining strength, she turned round, and casting a look of the most intense anxiety at me, she grasped my hand. I shall never forget it, for it was a dying grasp! "Sir," said she, "what shall I do to be saved? My time upon earth is short, death is at hand, and something must be done soon!" I immediately began to explain to her the plan of salvation through Jesus Christ, and directed her to him, as the only hope of perishing sinners. After listening to me for about ten minutes with the most intense anxiety, to catch every word as it dropped from my lips, she heaved a heavy sigh, and said, "But don't you think it is now too late; I am afraid I have put it off too long!" I was shocked; for verily the scene was enough to make the blood run cold in my veins. Involuntarily I ejaculated, "My God, what shall I do, what shall I say to her?" I assured her of the Saviour's ability and willingness to save all, even the vilest of the vile: "him that cometh unto me, I will in no wise cast out." I told her that even the dying thief applied to Christ for mercy, and was accepted. I directed her to follow his example, while I engaged with her in most fervently imploring the mercy of God through Jesus Christ. After prayer, we sang the hymn, "Alas! and did my Saviour bleed," &c. while she sighed and wept. I again spoke to her, and endeavored to fix her attention upon

Jesus as the friend of sinners, and especially of the distressed. After some minutes she again answered in something like the following language: "O! but don't you think it is now too late? I have had so many sins, and have neglected them, and I am afraid it is now too late! I had a friend, who died some years ago, and upon her death bed she most solemnly warned me, not to delay repentance. O that I had obeyed her dying advice!" She then desired to be raised up in the bed, which was done, while a death-like silence reigned in the room, and every eye was fixed upon her. She then addressed her friends in nearly the following words: "O! I beseech you all that stand around me here, not to put off repentance until you come into my situation! Is not this hard? Is not my case bad? O! do not wait until it is too late!" It was too much the tender husband kneeled down by her bed-side, ready to sink from such a scene. Many of the friends began to weep aloud. She was again laid down in the bed, when I once more assured her of the willingness of Jesus to save her, and entreated her to give herself to him. After a short pause she said, "O! that I could see Jesus! I would like to see his face, and see how he looks!" I told her, "you will soon see him, only commit your soul into his hands." These were among her last words, and she became more composed and calm. It was now evident that death was approaching, and the physician standing by, whispered into my ear, "Death is working on her now." She could speak no more; her lips began to quiver, her eyes stared, her cheeks grew pale, her pulse beat fainter and fainter, her breath became shorter and shorter, and the clammy sweat of death issued through every pore. In a few minutes she breathed her last without a groan or a struggle.

Beyond this point we trace the spirit no farther, nor venture to inquire for its doom. But we may appeal, dear reader, to you, and ask, if some dreadful disease were to overtake you, and in a few hours usher you into the presence of that Almighty God, who knows every thought of your heart; would you be prepared to meet him at his judgment bar, and give an account of the deeds done in the body? Say you, I am young, I enjoy the best of health? So was the woman whose death I have just related. She was in the bloom and vigor of life, was always very healthy, possessed in abundance of the good things of this world, was surrounded by gay associates and earthly pleasures, and had every reason to expect future days of prosperity and happiness. But alas, how soon did the blooming rose of life, fade upon her cheeks, and every earthly enjoyment vanish! You are not too young, nor too healthy to die, and that very soon. But, say you again, I am no great sinner? I have never been guilty of any particular crime; I have always respected the laws of God and man, and led a moral, honest, and upright life, and I have not much to repent of! Precisely such was this young woman. Her character was indeed unusually good; nor a spot or blemish had ever stained it; she was amiable, intelligent, and virtuous; every person spoke well of her. But O! how evil, how sinful, how polluted, and how unfit for heaven did she find herself upon her death-bed. Or will you tell me that you are a professor of religion, a member of the Christian church, and perform all the duties of religion? I answer, so was this young woman. She was member of the Christian church, she did profess to be a follower of Christ, and observed all the external duties of Christianity, but alas, felt in her hour of trial, the want of evidence of a change of heart: "the one thing needful." She had the form of godliness, but no proof that she possessed its "power."

THE NEW PLAN.

Slavery.—The communication of Melancthon, of

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last week, proposing a purchase of slaves, has been well received. We take pleasure in copying from the Paris (Ky.) Citizen, the following extract from a speech of General Garrison:

"Should I be asked if there is no way by which the General Government can aid the cause of emancipation? I answer that it has been long an object near my heart, to see the whole of its surplus revenue appropriated to that object. With the sanction of the States holding the slaves, there appears to me to be no constitutional objection to its being thus applied; embracing not only the colonization of those that may be otherwise freed, but the purchase of the freedom of others. By a zealous prosecution of a plan formed upon that basis, we might look forward to a day, not very far distant, when a North American sun would not look down upon a slave."

The above, from a man now before the people as a candidate for the highest office of the country, will be read with interest.—*Cin. Journal.*

MARTYRS.—According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the hangman; 150,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the bastile or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 50,000.—*Buck's Expositor.*

Mr. Parker's Church.—The New Orleans Observer says:—We are happy to say, that the peace and prosperity of the congregation under Mr. Parker's care, have been uninterrupted during the summer. On the Sabbath there have been public services twice in the day, and most of the time a meeting in the evening. On Wednesday he has had a stated lecture. On the first Sabbath of each month the communion of the Lord's Supper has been administered, and on every such occasion, there has been an accession of new members to the church. The friends of evangelical religion here have reason for thankfulness, and to pray and labor for a still greater enlargement of the church. Let them not rest until the righteousness thereof go forth as a brightness, and the salvation thereof as a lamp that burneth!

Revivals.

REVIVALS.

LOUDON, N. H.—We understand that there is a pleasant state of things at Loudon village. There have been some hopeful conversions. It is cheering to find the evidence that God has not deserted us. The extensive and abounding wickedness is so great that we might well fear that the Lord would not hear the prayers of his people.—*N. H. Obs.*

PLYMOUTH, N. H.—Since the meeting of the General Association, there has been a good degree of solemnity and attention to the concerns of religion. We have received no very particular accounts; but have understood that several have submitted to the government of the Messiah: and the interest on the subject of religion has not abated.—*Jb.*

SUMMER HILL, N. Y.—*From Rev. Samuel Scott.*—It is with unfeigned gratitude to God that I record the outpouring of his Spirit in this place. A tenderness of heart, and grief on account of prevailing wickedness, has been manifest on the part of a few of the members of the church, for a number of months. We felt that deliverance must come from God, and sought his gracious aid. On the first Sabbath in June, our Baptist brethren began a meeting of protracted worship, which continued eleven days. During this meeting and immediately preceding it, four individuals indulged a hope in Christ. The second Sabbath after the conclusion of the above mentioned meeting, we began one of like character in our meeting-house. The season will long be remembered, as one in which the Lord was present by his Spirit, and made his Word powerful. About sixty indulged the hope of pardon through Christ, during the two meetings, besides several who were greatly strengthened in a previous trembling hope.—The spirit of benevolence has much increased. A spirit of prayer continues. The people of God seem to feel the necessity of making constant efforts for the salvation of their friends and neighbors.—May we labor with delight, and reap in the vineyard of our Lord.—*Home Missionary.*

WESTERN REVIVALS.—We are much gratified in looking over the columns of the Cumberland Presbyterian" of recent date, to see the cheering intelligence communicated to that paper relative to the work of the Holy Spirit.

In one communication, dated Bush Grove, Tenn., 28 are said to be hopefully converted to God. In another, to which no date is given—the author of which had attended five camp-meetings—57 hopeful conversions are mentioned. In another, dated Edmonton, Ky., 20 are said to have professed religion. In another, dated Union Town, Pa., 33 are said to have joined the church. In another, dated Madison Co., Alab., 19 hopeful conversions are stated. These meetings were generally carried on by Methodists, Presbyterians, Baptists, and Cumberland Presbyterians. A unity of feeling seemed to prevail.—*St. Louis Obs.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, Miss Susan, daughter of Mr. Russell Hotchkiss, aged 19.

In this city, on the 1st inst. Warren Wilson, a colored man aged 23.

In Poughkeepsie, N. Y. on the 20th ult., after a few hours illness, Mrs. Elizabeth A. wife of Mr. Thomas P. Staughton, and daughter of Capt. B. F. Thompson of this city.

Poetry.

CHRISTIAN DEVOTEDNESS.

BY BERNARD BARTON.

No man that warreth, entangleth himself with the affairs of this life, that he may please him who has chosen him to be a soldier. 2 Tim. ii. 4.

He who would win a warrior's fame,
Must shun with ever watchful aim,
Entangling things of life;
His couch the earth; heaven's arching dome
His airy tent; his only home
The field of martial strife.

Unwearied by the battle's toil,
Uncumbered by the battle's spoil,
No dangers must affright,
Nor seduce to slothful ease,
Intent alone his Chief to please,
Who call'd him forth to fight.

Soldier of Christ, if thou wouldest be
Worthy that epithet, stand free
From time's encumbering things?
Be earth's enthrallments fear'd, abhorred,
Knowing thy leader is the Lord,
Thy chief the King of kings.

Still use, as not abusing, all
That fitters worldlings by its thrall;
With fame, with power, with pomp,
With joy or grief, with hope or fear,
Whose origin and end are near,
Entangle not thyself.

These close enough will round thee cling,
Without thy tightening every string
Which binds them to thy heart,
Despise them not! this thankless were;
But while partaking them, prepare
From each and all to part.

For the *Intelligencer*.

Died of consumption, in this city, on Sunday last, in the exercise of christian faith, Harriet Rosette Lanson, aged 18.

At the age of eight years, she was taken from an abode of wretchedness and vice, and placed in a situation where she was brought up in the nurture and admonition of the Lord. She never possessed, from childhood, the fondness for dress, company, and gayety, so common among young persons, but devoted herself with fidelity, to the duties which her circumstances required. For several years she was a member of the Sabbath School, where she manifested an uncommon degree of seriousness. Her questions and answers were not only indicative of deep interest, but a capacity to understand and appreciate the great truths of the Bible, with which she showed a degree of familiarity uncommon even in those of riper years. Eighteen months since she became hopefully pious, and last spring publicly professed her faith in Christ. At the

time of her conversion, there appeared a marked change in her springs of action, which to her friends was evidence of her sincere discipleship. She possessed great simplicity, humility, tenderness, united with independence of character. Early in September she was attacked with consumption, which threatened immediate dissolution; but she survived two months, and bore her sufferings, which were great and incapable of relief, with fortitude and submission.

During her illness she exercised joyful trust in the promises of God's word, and faith in the Savior, whom she hoped soon to meet. Her feeling was, "as my will, but thine be done;" at the same time it seemed rather to desire to depart and be with Christ. Her friends committed her body to the dust, in the confidence of a glorious resurrection. They had hoped her life might be spared many years, a blessing to them and the world; for she was peculiarly fitted to be useful, especially among her own color, to whom she wished to devote herself. But she has left them, and gone to a brighter and purer, a better and happier world.

"I love the sacred book of God; none other can its place supply. I do not wonder that we are so unholy, when we study this precious revelation so little. It is true we cannot see its glory, but in the light of the Spirit; but then the Spirit is promised, and the Spirit works by means of the word. I may say I have scarcely read any book but the Bible, but had I my life, short as it has been, to live over again, I should confine myself still more exclusively to it. I am persuaded that much of the confusion in the minds of Christians at the present day, arises from neglecting to read the scriptures so much as they ought."—*Isabella Campbell*.

ASSOCIATION OF NEW-HAVEN WEST.

The semi-annual meeting of the Association of the Western District of New-Haven County, will be held at the house of the Rev. Jason Atwater, in Middlebury, on Tuesday the first day of December, at 11 o'clock A. M.

LEONARD BACON, *Register*.

CONFERENCE OF CHURCHES.

The next Conference of the Congregational Churches will be held at Salem Bridge Society, on Tuesday the 17th day of November. The delegates will assemble at 11 o'clock, A. M. Should the weather be so unfavorable as to prevent the meeting on that day, the Conference will meet the first fair day, provided that day occur before Saturday of the same week.

On Tuesday the first day of Dec. the Conference is expected to assemble at South Britain.

By order of the Conference,
T. DWIGHT.

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